

NISIS & NOSTER

AUTUMN SCHOOL

Religion and Modernity: Oppositional Pairing?



Mon 24—Thursday 27 October 2016
VU University Amsterdam & University of Amsterdam



NOSTER

Nederlandse Onderzoekschool voor Theologie en Religiewetenschap
Netherlands School for Advanced Studies in Theology and Religion



CONTENTS

Introduction	3
Locations	7
Programme	10
Keynote Speakers	19
Assigned Readings	30
Abstracts of Participants	32
Notes	55

INTRODUCTION

In 2015, the Royal Netherlands Academy of Arts and Sciences (Koninklijke Nederlandse Academie van Wetenschappen; KNAW) published the report 'Klaar om te wenden' on the current state of theology and religious studies in the Netherlands. This report underlines the importance of collaboration in the academic field of theology and religious studies. Therefore, NISIS and NOSTER have strengthened ties, resulting in the organization of this joint Autumn School. During the Autumn School we will gather around one of the questions of the Dutch National Research Agenda (Nationale Wetenschapsagenda) #61 *Are religion and modernity each other's opposites?*

Theme: Religion and modernity: oppositional pairing?

Scholars working on religious and societal phenomena ascertain that religion is not disappearing from western societies as was predicted by secularization theses, but that there is in fact a global increase in the role of religion in contemporary societies. This increase consists of traditional religions changing shape as well as the emergence of new religious forms: new spirituality, public religion or new religious forms introduced by migration flows. Such new or modified forms of religion induce questions concerning changes within religious traditions, communities and expressions, as well as in the role of religion in the public domain.

Tensions concerning the role of religion in the public domain manifest themselves and seem to be intensified by the occurrence of violent events which are explained in public debate as stemming from and being fed by fundamentalist

or extremist religiosity. Events such as the attacks by Anders Breivik in Norway in 2011, the assault of women on New Year's Eve 2015 in Cologne, the attack on the editorial office of Charlie Hebdo, the Bataclan theatre and the religiously motivated Orlando nightclub shooting all create social upheaval, and foreground the issue of the compatibility of religion and modernity.

Questions on the role of religion in modern society often focus on issues related to gender and (homo)sexuality, such as the position and emancipation of women and members of the LGBT community within religious communities. These questions center on issues such as the veiling of women, the position of civil servants who are conscientious objectors to same-sex marriage, the firing of homosexual teachers at denominational schools in the Netherlands, or the subsidy of religious humanitarian organizations which reject same-sex relationships. Such issues lead to questions concerning conservative-religious views in civil society, and concerns about women and LGBT people as a "minority within a minority" in religious communities. But they also reveal the ways in which modernity has become intertwined with views on autonomy, agency and emancipation.

This Autumn School will examine the relationship between religion and modernity. Scholarly research and knowledge from the field of religious studies, theology and Islamic studies and the intersection of these fields may provide insight into the position of religion in the growing diversity of our contemporary societies. NISIS and NOSTER have invited various distinguished international scholars that will deliver keynote lectures relating to religion and modernity. In the workshops of this Autumn School, students will also relate their own research to this theme, guided by the keynote speakers.

NISIS

The Netherlands Interuniversity School for Islamic Studies (NISIS) is a collaboration between nine Dutch universities with a substantive scholarship on Islam and Muslim societies. As national research school NISIS covers the field in its broadest dimension, by acknowledging that Islam can only be properly studied from different disciplinary angles and with a multidisciplinary sensitivity, without ignoring its doctrinal, cultural and historical specificities. Students and researchers participating in NISIS activities have disciplinary backgrounds in law, history, religious studies, theology, anthropology, sociology, political studies, media studies, security studies and philology. NISIS covers a wide range of regional expertise, as geographically, NISIS members work on the Middle East, Turkey, Iran, Africa, Indonesia, Western Europe, Central Asian, India, Russia and China.



NOSTER

The Netherlands School for Advanced Studies in Theology and Religion NOSTER is a major platform for research and training in the fields of theology and religious studies in the Netherlands and Flanders. Thirteen research institutes in these fields have joined forces, providing a stimulating environment for some 200 members of staff, 75 PhD candidates and 25 Research Master students.

NOSTER is institutionally embedded in the Faculty of Humanities of Utrecht University. The school is responsible for the national training program for PhD candidates (and ReMA students) and a national research program that clusters the activities of the twelve participating institutions on this research area. This interdisciplinary research program covers a wide range of academic disciplines,

in which different religious and philosophical traditions and practices are studied, using historical, literary, systematic or empirical methods, from an insider's perspective as well as by studying religion and philosophy of life as social, historical and cultural phenomena. In the school religious scholars, theologians, philosophers (of religion), historians, and social and literary scientists work together. In order to stimulate disciplinary but especially interdisciplinary cooperation between senior members, NOSTER provides financial support for Research Collaboration Groups (RCG) and Thematic Seminars that are organized by NOSTER members themselves.



NOSTER

Nederlandse Onderzoekschool voor Theologie en Religiewetenschap
Netherlands School for Advanced Studies in Theology and Religion

LOCATIONS

VU University Amsterdam

Morning sessions (Tue 25 & Wed 26 October):

Location: BelleVUe
Address: De Boelelaan 1091
1081 HV Amsterdam

Workshop rooms : BV-0H36, BV-0H38, BV-0H53

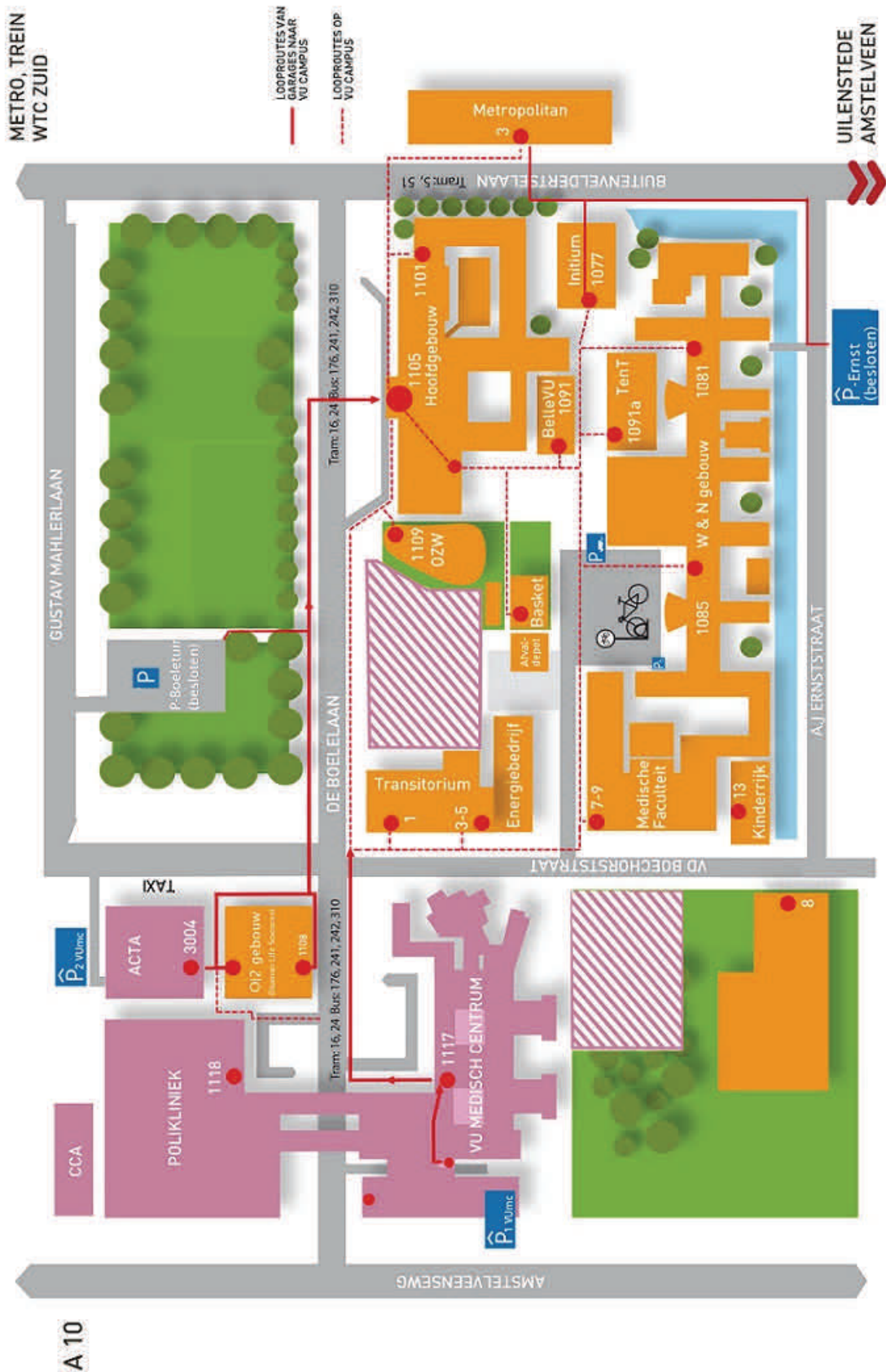
Route description: BelleVUe is accessible via the entrance of the main building (De Boelelaan 1105).

Afternoon sessions (Mon 24, Tue 25 & Wed 26 October):

Location: Main building, Agora complex
Address: De Boelelaan 1105
1081 HV Amsterdam

Route description: From the entrance of the main building, turn left towards the 6 lift group. Take the lift to the 3rd floor. When you arrive at the third floor, you will see the Agora complex.

PLATTEGROND VU CAMPUS EN VU MEDISCH CENTRUM



Building BelleVue is labelled 1091 on this map and is accessible via the entrance of the main building (1105 Hoofdgebouw)

University of Amsterdam

Morning session (Thu 27 October)

Location: Bushuis/Oost-Indisch Huis
Address: Kloveniersburgwal 48
1012 CX Amsterdam



Workshop rooms morning session: Bushuis F0.21, Oost-Indisch Huis D3.06

Lunch: VOC Hall

Keynote lecture Prof. dr. Jan Assmann (NGG conference): VOC Hall

Restaurants

Monday 24 October (invited guests only)

The Basket

De Boelelaan 1109b

1081 HV Amsterdam (inside main building VU University)

Tuesday 25 October (invited guests only)

Restaurant Oliver's

Claude Debussylaan 78

1082MD Amsterdam

Wednesday 26 October—Conference dinner (all programme participants)

Restaurant De Nieuwe Poort

Claude Debussylaan 2

1082 MD Amsterdam

MONDAY 24 OCTOBER 2016 (VU UNIVERSITY AMSTERDAM)

Location: Agora Zaal 1, Main Building

16.00 - 16.45: Keynote lecture by Dr. Timothy Fitzgerald (Critical Religion Association), 'Abolishing Politics: Religion and Politics as Post-colonial remains'

16.45 - 17.00: Questions and discussion

17.00 - 18.00: Drinks and book presentation

18.30: Dinner (invited guests only)

TUESDAY 25 OCTOBER 2016 (VU UNIVERSITY AMSTERDAM)

Morning session: Parallel Workshops

Workshop 1 (NISIS)

Location: BV-0H36

Chair: Prof. dr. Marjo Buitelaar (University of Groningen)

09.15 - 09.30: Introduction by Prof. dr. John Voll

09.30 - 09.45: Presentation 1, by Khatibah (State Islamic University of North Sumatra), 'Prophetic Rhetoric: An Analysis of Hadith Texts in Sahih Al-Bukhari and Sahih Al-Muslim'

Discussant: Ade Jaya Suryani

09.45 - 10.00: Presentation 2, by Yvonne Moonen (VU University Amsterdam), 'Pluralism is Gods will- human beings should learn to deal with this phenomenon'

Discussant: Melle Lyklema

10.00 - 10.30: Questions and discussion

10.30 - 11.00: Coffee and tea break

11.00 - 11.15: Presentation 3, by Ade Jaya Suryani (Leiden University),
‘Muslim Baduy: Ethnicity, Modernity and Religious Movement’
Discussant: Khatibah

Discussant: Khatibah

11.15 - 11.30: Presentation 4, by Melle Lykema (Utrecht University), 'Modern conceptions in the historiography of religion: Islam as a mis-

sionary religion'

Discussant: Dorieke Molenaar

11.30 - 11.45: Presentation 5, by Dorieke Molenaar (University of Amsterdam), 'Fatwa shopping or imam hopping?'

Discussant: Yvonne Moonen

11.45 - 12.30: Questions and discussion

13.00 - 14.30: Lunch

Workshop 2 (NOSTER)

Location: BV-0H38

Chair: Prof. dr. Henk van den Belt (University of Groningen)

09.15 - 09.30: Introduction by Dr. Timothy Fitzgerald

09.30 - 10.30: Discussion keynote lecture and texts

10.30 - 11.00: Coffee and tea break

11.00 - 11.20: Presentation 6, by Iris Busschers (University of Groningen),
'Redrawing Boundaries: Missionary Identities in Contested Situations (Papua, c. 1900-1949)'

11.20 - 11.30: Response by Marinus de Jong (Theological University Kampen)

11.30 - 11.50: Discussion

11.50 - 12.10: Presentation 7, by Daan Oostveen (VU University Amsterdam),
'Multiple religious belonging from the perspective of critical religion'

12.10 - 12.20: Response by Iris Busschers

12.20 - 12.40: Discussion

12.40 - 13.00: Wrap-up discussion

13.00 - 14.30: Lunch

Workshop 3 (NISIS)

Location: BV-0H53

Chair: Prof. dr. Herman Beck (Tilburg University)

09.15 - 09.30: Introduction by Prof. dr. Herman Beck

09.30 - 09.45: Presentation 8, by Al Farabi (Leiden University), 'Religion and Modernity: Legal Reform and Problematic Views of Divorce in Indonesia'

Discussant: Muhammad Latif Fauzi

09.45 - 10.00: Presentation 9, by Jamilah Sailan (Radboud University Nijmegen), 'Women, divorce and modernity; Piety on my own'

Discussant: Maria Vliek

10.00 - 10.30: Questions and discussion

10.30 - 11.00: Coffee and tea break

11.00 - 11.15: Presentation 10, by Muhammad Latif Fauzi (Leiden University), 'Sharia and state-law in Indonesia: Revisiting fatwas on marriage registration'

Discussant: Al Farabi

11.15 - 11.30: Presentation 11, by Maria Vliek (Radboud University Nijmegen), 'Fallen Out of Love with God'

Discussant: Jamilah Sailan

11.30 - 12.00: Questions and discussion

13.00 - 14.30: Lunch

Afternoon session: Keynote Lectures

Location: Agora Zaal 1, Main Building

Chair: Prof. dr. Bert Jan Lietaert Peerbolte

- 14.30 - 15.15: Keynote lecture by Dr. Jens Kreinath (Wichita State University, USA), 'Modernity, Postmodernity, and the Formations of Anthropological Studies of Islam'
- 15.15 - 15.30: Questions and discussion
- 15.30 - 16.00: Coffee and tea break
- 16.00 - 16.45: Keynote lecture by Prof. dr. Frances Flannery (James Madison University, USA), 'Our Apocalyptic Moment: The Rise of Terrorism, the Collapsing of Modernity, and the Fight for Social Memory'
- 16.45 - 17.00: Questions and discussion
- 17.00 - 19.00: Presentation by the Netherlands Academy of Religion
- 19.30: Dinner (invited guests only)



WEDNESDAY 26 OCTOBER 2016 (VU UNIVERSITY AMSTERDAM)

Morning session: Parallel workshops

Workshop 4 (NISIS)

Location: BV-0H36

Chair: Prof. dr. Karin van Nieuwkerk (Radboud University Nijmegen)

- 09.15 - 09.30: Introduction by Dr. Jens Kreinath
- 09.30 - 09.45: Presentation 12, by Michiel van der Padt (University of Amsterdam), 'Gay Rights as a Judeo-Christian, Humanist Tradition'

and anti-Semitism as an Ancient Islamic Practice: An Analysis of Postsecular Nationalist Discourse in the Netherlands'

Discussant: Merve Kayikci

09.45 - 10.00: Presentation 13, by Muhammad As'ad (Radboud University Nijmegen), 'Shalawat Performance and Pop Culture: Contestation of Authenticity and Ideology of Mawlid Celebration in Indonesia'

Discussant: Hasan Sazali

10.00 - 10.30: Questions and discussion

10.30 - 11.00: Coffee and tea break

11.00 - 11.15: Presentation 14, by Hasan Sazali (State Islamic University of North Sumatra), 'Design of Religious Development Communication: An Analysis of Religious Tolerance Building in Bogor City'

Discussant: Muhammad As'ad

11.15 - 11.30: Presentation 15, by Mailin (State Islamic University of North Sumatra), 'Ethnic Resentment or Interreligious Conflict: Relation Between Malay and Chinese in Tanjungbalai Indonesia'

Discussant: Michiel van der Padt

11.30 - 11.45: Presentation 16, by Merve Kayikci (KU Leuven), 'Something for God: Piety is a Commitment to Community'

Discussant: Mailin

11.45 - 12.30: Questions and discussion

13.00 - 14.30: Lunch

Workshop 5 (NOSTER)

Location: BV-0H38

Chair: Prof. dr. Rick Benjamins (Protestant Theological University)

- 09.15 - 09.30: Introduction by Prof. dr. Frances Flannery
- 09.30 - 10.30: Responses to keynote lecture
- 10.30 - 11.00: Coffee and tea break
- 11.00 - 12.30: Discussion texts
- 12.30 - 13.00: Wrap-up discussion: relating texts and discussion to research projects participants

Afternoon session: Keynote Lectures

Location: Agora Zaal 1, Main Building

Chair: Dr. Petra de Bruijn (Leiden University)

- 14.30 - 15.15: Keynote lecture by Dr. Jeanette Jouili (University of Pittsburgh, USA), 'Islam and Culture: Dis/junctures in a Modern Conceptual Terrain'
- 15.15 - 15.30: Questions and discussion
- 15.30 - 16.00: Coffee and tea break
- 16.00 - 16.45: Keynote lecture by Dr. Adriaan van Klinken (University of Leeds, UK), 'Born Again vs. Coming Out: Religion, Sexuality and Modern Narratives of Personhood in Africa'
- 16.45 - 17.00: Questions and discussion
- 17.30: Conference dinner at Restaurant de Nieuwe Poort (all programme participants)

THURSDAY 27 OCTOBER 2016 (UNIVERSITY OF AMSTERDAM)

Morning session – Parallel workshops

Location: Bushuis/Oost-Indisch Huis

Workshop 6 (NISIS)

Location: Bushuis F0.21

Chair: Prof. dr. Thijs Sunier (VU University Amsterdam)

09.15 - 09.30: Introduction by Dr. Jeanette Jouili

09.30 - 09.45: Presentation 17, by Arshad Muradin (Leiden University), ‘The Use and Operation of Informal Dispute Resolution in a Dutch Mosque’

Discussant: Semiha Sözeri

09.45 - 10.00: Presentation 18, by Naheed Ghauri (University of London), ‘The Rise of Secular-Religious Tensions in Europe-A Case Study of Muslim Women and Muslim Religious Tribunals’

Discussant: Heleen van der Linden

10.00 - 10.30: Questions and discussion

10.30 - 11.00: Coffee and tea break

11.00 - 11.15: Presentation 19, by Heleen van der Linden (VU University Amsterdam), ‘Islam and ‘modernity’ in the Netherlands: some initiatives and trends regarding leisure and lifestyle’

Discussant: Naheed Ghauri

11.15 - 11.30: Presentation 20, by Semiha Sözeri (University of Amsterdam), ‘Mosque education and the next generation of Muslim Dutch citizens: Dilemmas of separation and integration’

Discussant: Arshad Muradin

11.30 - 12.00: Questions and discussion

Workshop 7 (NOSTER)

Location: Oost-Indisch Huis D3.06

Chair: Prof. dr. Marcel Barnard (Protestant Theological University)

09.15 - 09.30: Introduction by Dr. Adriaan van Klinken

09.30 - 09.50: Presentation 21, by Jelle Wiering (University of Groningen),
“Others Think I am Airy-fairy”: Practicing Navayana Buddhism
in a Dutch Secular Climate’

09.50 - 10.00: Response by Lieke Schrijvers (Utrecht University)

10.00 - 10.30: Discussion

10.30 - 11.00: Coffee and tea break

11.00 - 12.00: Discussion keynote lecture and texts

Afternoon session – Lunch and keynote lecture NGG conference

Location: VOC Hall

12.00 - 13.00: Lunch NISIS, NOSTER & NGG participants

13.00 - 13.15: Welcome NGG Conference by Prof. dr. Gerard Wiegers
(University of Amsterdam)

13.15 - 14.15: Keynote lecture by Prof. dr. Jan Assmann (University of Kon-
stanz), ‘The Secret and the Sacred in Ancient Egypt’

KEYNOTE SPEAKERS

Professor John Voll | Georgetown University, USA

Is There a Religious Modernity? Is There an Islamic Modernity?

“Religion” and “Modernity” are important concepts in discussions of contemporary global affairs. However, commonly used definitions limit their utility for effective analysis because they are framed within influential but anachronistic paradigms. Discussions of religion in world affairs usually discuss “religions” within the framework of the “world religions” paradigm. Similarly, discussions of modernity tend to be presented within the framework of the civilization narrative for global history. In the world religions paradigm and the civilizational narrative, both religion and modernity are defined as relatively fixed and clearly bounded entities. People speak of the different religions interacting as if they were distinct and unchanging (at most “borrowing” from each other). Discussions of modernity, even in the 21st century, are heirs to the old conceptualizations of modernization as a process of replacing “traditional” with “modern,” with modernization being understood, because of the identification of Western Civilization with modernity, as a relatively homogenizing process of Westernization. These long-established conceptualizations make it difficult to understand the dynamics of the relationships between religion and modernity in the modern and contemporary world.

In recent years, scholars like Shmuel Eisenstadt and Robert Hefner have provided new conceptualizations of modernity that recognize a diversity of the

modern that goes beyond the Western-centric civilization narrative, identifying multiple modernities. Similarly, scholars like Talal Asad present conceptualizations of “religions” as cumulative discursive traditions rather than the fixed typologies of the world religions paradigm. These conceptualizations provide a useful foundation for arguing that there are such phenomena as religious modernities, and particularly Islamic modernities.

After a discussion of these conceptual developments, this keynote presentation will focus on the evolution of how Muslim scholars, intellectuals, and activists have re-articulated the Islamic discursive tradition in ways that represent diverse Islamic modernities which are both within the framework of Islamic discourse and of multiple modernities. After a quick survey of twentieth century Muslim secularist and modernist approaches, the presentation will examine the contemporary spectrum of modern and post-modern discourses ranging from the activist transformationism of Tariq Ramadan and the feminist re-articulations of Amina Wadud to the militant ideologies of ISIS and other extremists. Such an examination leads to the general conclusion that religion and modernity are paring, and the specific conclusion that Islamic modernities are not only possible but are at the center of modern Muslim life.

John O. Voll is Professor Emeritus of Islamic History and past Associate Director of the Alwaleed Bin Talal Center for Muslim-Christian Understanding at Georgetown University in Washington, DC. He received his Ph.D. degree from Harvard and taught Middle Eastern and world history at the University of New Hampshire before moving to Georgetown University. He taught courses on religion in world history and the history of Muslim-Christian relations as well as courses on Islamic history. His most recent book, which he co-authored, is *Is-*

lam and Democracy After The Arab Spring (2016). He has published studies on movements of Muslim renewal and on activist networks in the Muslim world. He is a past president of the Middle East Studies Association, serves on the editorial boards of a number of scholarly journals, and has served on the Boards of Directors of the American Council of Learned Societies and the World History Association.

Dr. Timothy Fitzgerald | Critical Religion Association

Abolishing Politics: Religion and Politics as Postcolonial Remains

‘Religion’ and ‘politics’ are both modern power categories which appear in modern consciousness as natural and neutral (non-ideological) universals. As such they can be considered as ‘postcolonial remains’ that remain embedded and disguised even in postcolonial and orientalist critique. I continue a critical deconstruction of ‘politics’ and the religion-politics binary, which is a pervasive discursive form of the religion-secular binary. Religion and politics are both modern fictions that, while publicly repudiating each other, are inseparable beneath the sheets. Sometimes they parade together naked in public, to the horror of secular liberals, who might cite Thomas Jefferson’s reference to the need for a “firewall” between them. Between what? Is there really anything called ‘politics’ that can be clearly identified and distinguished from another thing called ‘religion’?

The reason that ‘religion’ is a powerful category is not because it picks out any objectively existing feature of the world, but because it makes the *non-religious* thinkable, what from the mid-19th century came to be called ‘the secular’.

The term ‘politics’ or ‘political society’ seems to have emerged in English at around the same time as generic ‘religion’ in the 17th century, and as part of the

same discursive process. (This process may have happened earlier in Holland, given Amsterdam's significance as the centre of European capital). Arguably it was the idea of 'politics' and the 'political society' that acted as the earliest terminology for the idea of non-religious government, that is, government separated from another domain called 'religion'. But what does 'religion' mean? Indeed, what does 'politics' mean?

I will show that 'politics', far from being a neutral universal, is itself a historically specific power category that, in many ways parallel to the category 'religion', and operating in tandem with it, transforms modern liberal fictions into intuitive common sense reality. To accomplish this I will also need to critique some aspects of *The Ideology of Religious Studies* (2000). In particular I will critique my own previous attempts to reformulate 'politics' as a tripartite analytic with 'ritual' and 'soteriology'; and also my attempt to reformulate religious studies as cultural studies.

Timothy Fitzgerald is a critical theorist and an exponent of 'critical religion', and a past lecturer of Religion at the University of Stirling. He has published on a wide range of topics such as Japanese Studies, South and South East Asian Studies, religious studies, politics and international relations, postcolonial studies and philosophy. Arguments from his monograph *The Ideology of Religious Studies* (OUP, 2000) continue to be updated and developed in his subsequent books, such as *Religion and Politics in International Relations: the modern myth* (Continuum, 2011). His most recent book is *Religion as a Category of Government and Sovereignty* (Brill, 2015), which he edited in cooperation with Trevor Stack and Naomi Goldberg.

Modernity, Postmodernity, and the Formations of Anthropological Studies of Islam

One of the main principles of anthropological research is to study other cultures in all complexity and diversity. It was during that cultural epoch in European intellectual and academic history, which is commonly called ‘modernity’ and coincided with the colonization of the so-called non-Western world. The most prominent theories of the unity and diversity of humankind were proposed in the light of the evolutionary theories prominent during that time to rank and classify the different human species and to justify the colonial rule. However, the study of Islam did not fit this scheme as also historians of religion have to recognize. Even after the grand scheme of the history of humankind was scrutinized on the basis on ethnographic fieldwork and participant observation starting in the 1920s, social and cultural anthropologists working in regions like the Middle East as well as in Central and Southeast Asia since the 1940s did not address the study of Muslim society and culture in their own terms. It was not until the 1960s long after the end of the colonial rule in the respective regions that Islam became the object of anthropological inquiry. The radical changes in indigenous Muslim societies and cultures that were introduced during the time of colonialism were beginning to take shape in developing countries during the times of nationalism and led to the conceptualization of what only later was called “oppositional Islam” (Geertz 1968). Looked at in terms of their local historical developments and the category formation in the anthropology of Islam, it becomes apparent that there exists an obvious a-synchronicity between the radical

social and political changes in what is called the Muslim world and the early anthropological study of Islam. The aim of this key note is to sketch out the main paradigmatic shifts in the formations of an anthropology of Islam and to identify the various frictions and fractures at the cross roads between the social and political developments within Islam during the times of modernity and post-modernity and the formation of an anthropology of Islam. Based on a review of the main programmatic approaches to an anthropology of Islam (El-Zein 1977; Asad 1986), the various methodological and theoretical implications of these approaches shall be exemplified in an ethnographic case study on the ongoing traditions of dreaming and healing as practiced among Arab Alawites at local pilgrimage sites in Hatay, the southernmost province of Turkey (Kreinath 2014).

Jens Kreinath received his PhD from the University of Heidelberg and is associate professor of socio-cultural anthropology at Wichita State University teaching anthropology of religion, Islam and the Middle East as well as linguistic and visual anthropology. Kreinath is co-editor of *Dynamics of Changing Rituals* (2004) and *Theorizing Rituals* (2006-2007), and editor of *Anthropology of Islam Reader* (2012). Aside from contributions of *Religion Past and Present* (2012-2013), *Vocabulary for the Study of Religion* (2015) and *International Encyclopedia of Anthropology* (forthcoming), he published articles in the *Journal of Ritual Studies* (2012), *Visual Anthropology* (2012), *Anthropology of the Contemporary Middle East and Central Eurasia* (2014), and *Zeitschrift für Religionswissenschaft* (2016) on the semiotics of ritual, the history of anthropological theory, and the concept formation in the study of religion. His current research focuses on shared pilgrimage sites in Hatay and their impact on the inter-religious culture of Southern Turkey.

Professor Frances Flannery | James Madison University, USA

Our Apocalyptic Moment: The Rise of Terrorism, the Collapsing of Modernity, and the Fight for Social Memory

Over the last three decades, the nature of terrorism has drastically changed. Not only is it increasingly more religiously motivated in nature, it is also more personal, graphic, and lethal. While terrorist groups espousing extremist interpretations of Islam tend to receive the most attention from the public and from governments, the problem does not lie with Islam. Rather, many religions (including Islam, Christianity, Judaism, Buddhism, and New Age religions), as well as several secular systems of ideology (the radical environmental and animal rights movement, extremist techno-humanists, radical Luddites), have all spawned fringe interpretations that subscribe to a cross-cultural system that I call radical apocalypticism. The apocalyptic worldview, developed in antiquity and reframed in violent ways in the Middle Ages, has proven to be very “sticky” throughout the millennia due to its explanatory power to simplify chaotic social scenes and to give meaning to suffering. By adding four additional positions that I lay out in this lecture, the radical apocalyptic reality map readily lends itself to violent actions and terrorism in the name of piety.

Many regional contexts have recently made radical apocalypticism more attractive. However, on a macro scale, the growth of apocalyptic terrorism may be explained as one reaction to the ongoing collapse of modernity. As modern institutions and paradigms prove to be unstable time and again, radical apocalypticism has gained adherents as a reaction against relativism, uncertainty, and complexity. The interpreters of radical apocalyptic traditions actively engage in a

reframing of social memory that attributes divine causes to history and present day events, in order to simplify and order the world conceptually and to impart meaning to oppression. This shared worldview creates communal bonds that increase commitment, sometimes requiring sacrifice, mortification, and violence. Radical apocalypticism is a potent ideology to overcome, and with nuclear and biological technology at hand, it can pose an existential threat.

Stemming terrorism and identity-based conflicts around the globe urgently necessitates a transformation of ideology as well as of the social systems of discontent that make the radical apocalyptic framework appealing to some. I conclude the lecture with some concrete suggestions for countering the reality propositions of radical apocalypticism, with a heavy responsibility falling on leaders in the world's major mainstream religions.

Frances Flannery, Ph.D. is Professor of Religion at James Madison University (Harrisonburg, Virginia, U.S.), and Director of the Center for the Interdisciplinary Study of Terrorism and Peace (CISTP), which aims to find systemic, long-term solutions to extremism by bridging academia with the intelligence community, NGOs, and policy makers. Flannery is a biblical scholar who works at the intersection of religion and contemporary challenges, including terrorism, environmental devastation, and identity conflicts. She researches apocalypticism from antiquity to the present day, and has also published extensively on religious experience and dreaming in antiquity. Her publications include two books, two edited books, and numerous articles and chapters. Her recent publications include *Understanding Apocalyptic Terrorism: Countering the Radical Mindset* (Routledge, 2016) and a co-edited volume with Rodney Werline, *The Bible In Political Debate: What Does It Really Say?* (Bloomsbury, 2016).

This paper examines the ambivalent ways in which European Muslims define culture in relation to religion (Islam). In these various, sometimes opposing ways Muslims engage with and draw on the culture concept, they are responsive to the various implications contained within the modern culture concept itself, but also to certain premodern Islamic notions that partially but not fully overlap with some of the meanings engrained in the modern concept. In this messy engagement with the term, the ruptures and distinctions they propose as well as the old and new connections they suggest between culture and Islam, I show that European Muslims try not only to situate themselves within Europe, to justify and argue for their belonging and their coevalness, but also to claim the possibility to creatively participate in the building of a vibrant diasporic community. However, I will also argue that the limitations to this effort are related to the particular conceptual histories of which these terms are heir of, no matter how these terms have become popularized in everyday parlance.

Jeanette S. Jouli is Assistant Professor of Religious Studies at the University of Pittsburgh. She has held fellowships at Cornell's Society for the Humanities, at Duke University, and at the Amsterdam Institute for Social Science Research. Her research and teaching interests include Islam in Europe, secularism, pluralism, popular culture, moral and aesthetic practices, and gender. She is author of "Pious Practice and Secular Constraints: Women in the Islamic Revival in Europe (Stanford, 2015).

Born Again vs. Coming Out: Religion, Sexuality and Modern Narratives of Personhood in Africa

Instead of an oppositional pairing, to understand contemporary African societies one needs to understand and unravel the complex intertwinement of religion and modernity. After all, modernity in much of Africa has historically been shaped by the experiences of colonialism and missionary Christianity. More recently the conditions of post-coloniality, globalisation and neo-liberal capitalism have given rise to multiple modernities in contemporary Africa that intersect with religion in complex ways. This lecture explores this reality by focusing on two relatively recent phenomena in African societies – the popularity of Pentecostal forms of Christianity, and the emergence of lesbian and gay (LG) movements. Undoubtedly, there is a strong tension between both developments, with Pentecostalism generally being considered as a major force of socio-political homophobia causing a backlash against African LG communities. Hence, Pentecostalism – like religion more broadly – is frequently presented as a conservative or anti-modern force defending ‘traditional values’ vis-à-vis modern politics of sexuality. However, I will argue that both Pentecostal and LG movements in Africa are informed by similar, global and modern discourses of personhood, emphasising notions such as individuality, autonomy, authenticity and freedom. In Pentecostalism this translates into the narrative of born-again conversion, while in LG communities this translates into the narrative of coming-out. Analysing the similarities, as well as the differences between both meta-narratives allows for a deeper understanding of the contestation over same-sex sexuality in con-

temporary Africa, the role of Pentecostal Christianity in this dynamic, the complexity of both born-again and lesbian/gay identities, and the religiosity of many African lesbian and gay people. In other words, a comparative analysis of born-again and coming-out discourses in Africa reveals the multiplicity of, and contestation over, African modernities in a globalising world in which both religion and sexuality shape particular embodied modes of subjectivation.

Adriaan van Klinken received his PhD in 2011 from Utrecht University, was a postdoctoral research fellow at SOAS University of London, and is currently Associate Professor in Religion and African Studies at the University of Leeds. This year he holds a research fellowship at the Stellenbosch Institute for Advanced Study in South Africa. His research focuses on issues of gender and sexuality in contemporary African Christianity. In addition to a range of journal articles, he authored the book *Transforming Masculinities in African Christianity: Gender Controversies in Times of AIDS* (Ashgate, 2013) and co-edited two volumes on religion and the politics of homosexuality in Africa (Routledge, 2016). His current research project focuses on Christianity and queer politics in Kenya. Van Klinken serves as co-chair of the African Religions Group in the American Academy of Religion, as managing editor of the journal *Religion and Gender*, and as co-leader of the British Academy funded project “Queering the TRS Curriculum”.

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ABSTRACTS PARTICIPANTS

WORKSHOP 1 (NISIS)

Khatibah (State Islamic University of North Sumatra): ‘Prophetic Rhetoric: An Analysis of Hadith Texts in *Sahih Al-Bukhari* and *Sahih Al-Muslim*’

This paper aimed to discover the prophetic rhetoric contained in the hadith literature, examine the social aspects of the discovered hadith, and determine the relevance of the hadith rhetoric in the modern age. In order to fulfill the aims, the hadiths related to rhetoric in the two canonical sahihs, Al-Bukhari and Al-Muslims, were thematically selected and then analyzed textually and contextually. The contextual analysis was intended to uncover the social aspects of the hadiths. Using the methodology of communication science, it was found that the prophetic rhetoric in the selected hadiths could be described with Aristotle’s rhetorical systematization (ethos, pathos, logos). An example is the haji wada’ (last pilgrimage) sermon, in which the Prophet called upon all mankind to deliver a message which relevance can be found for all ages. In the sermon, the Prophet had mentioned the concept of human rights, economic justice, and legal certainty, all important issues in the preceding and present centuries.

Khatibah is completing her dissertation on prophetic rhetoric at the State Islamic University of North Sumatra (UINSU). Lecturing on subjects such as Mass Communication, Hadith, and Foundational Scientific, Cultural, and Social Studies, she has published several articles on mass communication, hadith, and cultural da’wa.

Yvonne Moonen (VU University Amsterdam): ‘Pluralism is Gods will – human beings should learn to deal with this phenomenon’

In this presentation I will shortly go into the concept of hermeneutical understanding of oneself and the other, as this is a prerequisite of mutual understanding in an interreligious or intercultural context. Empathy is one of the key conditions in this process of understanding.

I will then go into the visions of two contemporary Islamic theologians. Yaser Ellethy argues that God has given us pluralism, and as humans we have to learn how to deal with this. This is an universal Islamic message. Terms as dhimmi and kafir should no longer be misused towards non-Muslims. And Muslims, even if their religious and cultural identities play a big role in their self-consciousness, should fully participate in our pluralistic western society. They should try to find the balance of being a good Muslim and trying to be a good western citizen.

Mouhanad Khorchide has a humanistic Quran interpretation and argues that God, the Quran and the prophet Mohammed all three stand for mercy. There is no reason to be afraid for God; God wants the best for its creation. Every individual should seek in freedom for ways of individual transformation in order to take responsibility towards our planet and cultivate Gods mercy amongst all people. Acknowledgement of the other’s dignity is a key condition here. Important is that God does not label people by religion; He wants mercy amongst all people.

Yvonne Moonen-Thompson (1967) decided for a career shift – from working in sales and marketing for 20 years - to study Islamic Theology at the Vrije Universiteit in Amsterdam. She recently completed her MA and is interested in further

studies on the topic of interreligious relationships from an Islamic perspective.

Ade Jaya Suryani (Leiden University): ‘Muslim Baduy: Ethnicity, Modernity and Religious Movement’

The people of Baduy in Banten, Indonesia, believe that they are destined by God to be hermits. Their religion Sunda Wiwitan forbids them to use ideas and products of modernity. They define modernity as everything produced by non-Baduy people such as school, electricity and religion. Scholars think that they have preserved this belief for hundreds of years. However, because the state does not include the religion as ‘*agama*’ (religion), but *kepercayaan* (belief); Sunda Wiwitan faces a great challenge: they become a target of Islamisation and Christianisation. The same challenge comes from tourism where people bring the ideas and products of modernity to the tribal land of Baduy. The people of Baduy have to negotiate their ethnicity with modernity which comes from the two channels: the state and tourism. Abandoning many aspects of Sunda Wiwitan or converting to Islam or Christianity is a form of the negotiation.

Ade Jaya Suryani is a PhD student in the Faculty of Humanities, Leiden University and a teaching staff at the State Institute for Islamic Studies (IAIN) Banten. He is a member of LIAS, LUCIS and NISIS.

Melle Lyklema (Utrecht University): ‘Modern conceptions in the historiography of religion: Islam as a missionary religion’

How and when people came to conceptualize the world as divided between “religious” and “secular” (religion’s “Siamese twin” to speak with Talal Asad), and to think of the religious realm as being divided into distinct religions, the so

-called World Religions? Recent scholarship has shown that the idea of the world being divided into different religions emerged from “the encounters between native peoples and European colonial administration, missionaries, and academics from the sixteenth to the nineteenth centuries.” Taking up this argument I submit that the notion of a division between missionary and non-missionary religions should be placed in the context of the widespread influence of Christian missionary activities in the second half of the nineteenth century. A case in point is Islam. The view that Islam has been missionary ‘from the very beginning’ continues to find adherents, especially within the field of mission studies, studies of religious conversion, and last but not least among Muslim scholars. But not only has research on early Islamic history shown that it was an apocalyptic, rather than a missionary religion, it is also only in the late nineteenth and early twentieth centuries that Muslims started to organize missionary activities, ironically largely in response to Christian missions that had established themselves in the Near East. The idea, then, that the origins of the contemporary phenomenon of Islamic proselytism, known as Islamic da’wa, can be traced back to the practices of Muhammad in seventh-century Arabia, is incorrect but has served as a self-fulfilling prophecy of sorts.

Melle Lyklema is a Ph.D. candidate at the Department of the History of International Relations at the University of Utrecht. His research focuses on the development of da’wa discourses and da’wa practices in Saudi Arabia between 1953 and 2015, using concepts from securitization theory to historicize these discourses and practices.

Dorieke Molenaar (University of Amsterdam): ‘Fatwa shopping or imam hopping?’

‘Should I trust the religious verdict of a Dutch imam? Can I follow the ideas of a Saudi-Arabian sheikh consulted at the internet?’ These questions cover one of the themes, namely the reliability of religious authorities, discussed at the Dutch website maroc.nl. This website provides a discussion platform for Dutch and Belgium Muslims, most of them from Moroccan descent. The problem raised above is the kind of problem that could be considered as problem that seems to be typical for the modern era. Individuals in the modern era are, according to Eisenstadt, people who continually reflect and explore their own identity. Together with all new (digital) communication forms and information sources, people have the possibilities and the means to explore their identity in the broadest sense. But next to possibilities, Muslims also encounter problems in their exploration of identity. Which religious verdict should they follow? Is it better to listen to the local imam or to Sheikh Google? At maroc.nl these themes are discussed, and these discussions are subject of analysis in this paper. Some of the questions this analysis hopes to answer are: How do Muslims motivate their choice for a certain religious authority? What language do they use in their motivation? And what does it tell us about their sense of community and their place as an individual in this community? This paper is a preliminary part of what will become a thesis.

Dorieke Molenaar is currently following the Research Master Religious Studies at the University of Amsterdam. Her primary focus is (Islamic) community and (digital) communication. She obtained her Bachelor degree in Religious Studies at the UvA, where she also studied Anthropology and completed an Honours Programme with an emphasis on Digital Humanities.

In my presentation I will shortly introduce my research project titled: “Rethinking Missionary Lives: Collective biography, missionary memory, and historiography in the context of Dutch Calvinist Missions to Papua and East Java, c. 1900—1949”. In order to relate my historical research project to the admittedly more conceptual research of dr. Timothy Fitzgerald, I will discuss one or more cases in which missionary identity was renegotiated in relation to ideas about Christian, Dutch societal and political (in this case colonial) domains. I will also strive to make the gendering of these domains in these particular instances visible. In my project, I aim to work from the idea that the boundaries of missionary identity were constantly negotiated, as were the boundaries of other identities such as “colonial administrator”. I look forward to discussing in what manner I might nevertheless reiterate dominant ideas about what constituted the dividing line between these different domains.

In recent decades, scholars of religion have observed the rise of religious creatives: people who do not limit themselves to the boundaries of religious traditions but combine elements from various religious sources. These hybrid forms of religiosity have sometimes been referred to as multiple religious belonging

(Cornille 2002). Multiple religious belonging has been studied from various scholarly perspectives, such as theology of religions, anthropology and sociology. Key concepts in the study of multiple religious belonging have not been, however, uncontested. Some scholars have suggested that “multiple religious belonging” should be considered as too embedded in the framework of World Religions (Hedges 2016). The project of critical religion, advocated by scholars such as Timothy Fitzgerald, goes even further. Fitzgerald questions the validity of “religion” and related terms such as “religious” and “religiosity” as analytical concepts in religious studies (Fitzgerald 2000). He calls for the deconstruction of oppositional pairs of concepts such as religion-secular and religion-politics. He argues that these pairs are the result of an ideologically motivated development in which “religion” has become imagined as the “other” of secular civility (Fitzgerald 2016). This deconstruction reveals the power relationships, which are implicit in the construction of the scholarly concept “religion”. In my presentation I will investigate the implications of such a project of critical religion on the hermeneutical research of multiple religious belonging. Multiple religious belonging, it appears, transcends the paradigm of World Religions, by acknowledging the possibility to belong to multiple religions. In doing so, however, it still confirms the basic premise that these religions exist in the world. Also, multiple religious belonging does not transcend the religion-secular binary. Although it reimagines religious belonging, it still tacitly acknowledges the difference between religious and non-religious or secular belonging. A critical theory of multiple religious belonging should subvert the implicit power relations at work in the constructions of our concepts and it should be studied with understanding of the ideological framework that underpins our worldviews.

WORKSHOP 3 (NISIS)



Al Farabi (Leiden University): ‘Religion and Modernity: Legal Reform and Problematic Views of Divorce in Indonesia’

Indonesian legal reform on matrimonial affairs bears witness to the encounter of religion and modernity. This is reflected in the state’s active role to accommodate sharia and, at the same time, require it to comply with modernisation. The law of divorce, for instance, adapts certain procedures from sharia, and introduces some innovations, such as divorce before the court and fair trial, in order to meet modernization plea through legal rationalisation. In due process, a number of bodies ranging from state authority and non-state authorities such as Ulama councils play a part to rationalise religious understanding that differs from what is ordained in classical doctrine. This research, then, will focus on how the concept of divorce is translated into the state’s legal policies. In doing so, this research will be conducted in three stages. First, it will explore the concept of divorce in Islam and the dynamics of sharia in many fatwas and religious discourse. Next, it will focus on how the concept is formulated into the state law. Eventually, the state formulation of divorce will be brought up into wider conceptual issues on the compatibility of religion with modernization.

Al Farabi is interested in Islamic law with special attention to the interrelation of state and society. Currently, he is pursuing PhD in area studies at Leiden University by researching divorce among people of Mukomuko, Indonesia.

Jamilah (Radboud University Nijmegen): ‘Women, divorce and modernity: Piety on my own’

In recent years, global attention has focused on the emergence of piety movement in Muslim communities as a response to modernity and globalization. It is suggested that piety or being pious is important for human beings to survive the undesirable impacts of both trends which will lead to social disorders such as adultery, corruption and divorce.

In that perspective, women’s agency is considered a potential motor of piety movement in two ways; domestic (family) maintenance and public (da’wa) participation. Being pious is important for women in this context. In contrast to that expectation, in Indonesia, there are some women articulating piety in their own ways by deciding to be the agents of divorce. It can be seen from the increasing divorce rate by women during recent years. Although the state law and Islamic law permit women to request a divorce, divorced women get social stigma as “immoral” women and “the opponent” of ideal marriage construction. In addition, their choices to be divorced women are accused to be the influence of modern discourses such as gender equity and human rights.

This preliminary study will present narrations on the grounds of divorce by women reflecting their notions on divorce, piety and the stigma of “less immoral women.”

Jamilah is a first-year doctoral student in Islam studies at Radboud University, with study concentration on women and divorce in East Javanese society in contemporary Malang society. She received an MA in the same field from Syarif Hidayatullah Jakarta, in Indonesia under the partnership with McGill University, Canada. She has been engaged in a various program on gender and family capaci-

ty building since 2013 especially during her involvement in the centre of women studies at State Islamic University, Malang. She has experience as a mediator at Religious Court in Malang, East Java (2013-2015). Her research interests are Islam and human rights, gender, family, community development, and conflict resolution.

Muhammad Latif Fauzi (Leiden University): ‘Sharia and state-law in Indonesia: Revisiting *fatwas* on marriage registration’

The incorporation of Sharia from jurists’ interpretation into state law in the Indonesian nation-state has been, and is still, a subject of religious and legal debates. While neither Sharia nor its derivative laws has been produced and transformed over centuries with natural and deep-down entrenched authority, the capacity of modern state to legislate Islamic norms remains challenged. Furthermore, there are still remarkable questions over the legitimacy of the enacted Islamic laws. As Sharia emphasizes an exclusive divine sovereignty and claims revelation to be the basic foundation, state-promoted Islamic law has constituted a condition in which traditional Islamic authorities have different ways of interpreting and practicing the law. Focusing on the debates of marriage registration, my presentation will examine the extent to which Islamic authorities have continuously negotiated with the state power and interpreted the state law. In so doing, it will deal specifically with the variety of understandings and reasoning, represented in non-binding legal opinions (*fatwas*) issued by Islamic organisations and scholars. In the end, it will show that the Indonesian notions of *sah secara agama* (religiously valid), *sah secara hukum* (legally valid), *mudarat* (harm) and *maslahat* (public interest) in the frame of modern nation-state remain contested.

Muhammad Latif Fauzi earned his MA in Islamic Studies from Leiden University (2008). He is currently a PhD student at Leiden University Institute for Area Studies, faculty of Humanities, Leiden University. His academic interests include Islamic law and society and Islam in Indonesia. He recently published “Women in Local Politics: The Byelaw on Prostitution in Bantul” in Kees van Dijk and Nico Kaptein (eds.) Islam, Politics and Change: The Indonesian Experience after the Fall of Suharto (2016).

Maria Vlieg (Radboud University Nijmegen): ‘Fallen out of Love with God’

This presentation will critically reflect on the relationship between modernity and religion by focussing on testimonies and trajectories of former Muslims in contemporary Europe. Considering the polarisation of the Islam debate as well as the rise of national identity politics throughout Europe, it seems that liberal secular values have not just become the antagonistic other of religion, but in particular Islam. This research aims to critically examine how self-defined former Muslims in contemporary Europe deal with such discourses as well as their personal trajectories out of faith. A problematic seems to arise: genuine stories of former Muslims may become appropriated by so-called ‘secular crusaders’ to stress the alleged irreconcilability of Islam with modernity. Some former Muslims are vocal, others are contrastively ‘closeted’. The empirical study of such individuals will provide us with critical insights into the production of subjectivity which crosses the presumed secular/religious divide and the ambiguities that accompany such religious switching. In order to examine these problematics and phenomena, this research will focus on the discursive production of the subject, personal trajectories of former Muslims, an empirical study of (political) testimonials, and a dialogical analysis. This presentation will elaborate on the partic-

ulars of intersectional identities and their relevance to the current topic. By doing so it will introduce and argue for the use of Dialogical Self Theory, which views the production of subjectivity and the self as a dialogical process, taking into account the relation between self and society, power-relations, discursive influence, self-reflection, doubt and uncertainty.

Maria Vlieg is a PhD student at the Faculty of Philosophy, Theology and Religious Studies with a specialisation in Islam Studies and Fundamental Philosophy at the Radboud University Nijmegen. Her research interests include anthropology of Islam and identity politics. More specifically, she examines testimonials of former Muslims in contemporary Europe.

Workshop 4 (NISIS)

Michiel van der Padt (University of Amsterdam): ‘Gay Rights as Judeo-Christian, Humanist Tradition and anti-Semitism as an Ancient Islamic Practise: An Analysis of Postsecular Nationalist Discourse in the Netherlands’

This paper looks into new discursive processes of Dutch populism in relation to the three world-religions of Christianity, Judaism in Islam. Since the depillarization and the domination of liberal-secular discourse in the political public sphere in the 1960's, political parties, including Christian ones, have secularized their discourse, seeking to appeal to a wider secularizing demographic of Dutch voters. Yet, the rhetoric of affiliation with cultural-religious identity re-emerged in 2006 when right-wing populist party PVV led by Geert Wilders included in their election programme to amend the 1st article of the Dutch constitution to

include an explicit reference to Dutch culture being based on a Judeo-Christian, humanist tradition. Despite the fact that this overarching, normative frame of 'Dutch culture' has been rightfully criticised for its a-specific content, my paper seeks to give a more clear definition of what such a Dutch culture based on Judeo-Christian and humanist tradition might discursively entail. Looking at social media behaviour of Geert Wilder's PVV in which these three world religions referenced I identify patterns that serve as a starting point for a conceptual analysis of this re-emergence of political-cultural-religious identification. Central questions will be: what kind of associations and disassociations are established between, the nation, citizenship and the three world-religions? What is the qualitative nature of these (dis)associations? How do these (dis)associations influence the notion of Dutch citizenship?

Michiel van der Padt (1993) is a research master student in Theology and Religious Studies at the University of Amsterdam. BA thesis: Islamic Orthodoxy in the Post-Secular Political Landscape. Supervisor: Dr. Ernst van den Hemel. His research interests are: (post-)secularism, (religio-)nationalism, religion and identity, cultural citizenship.

Muhammad As'ad (Radboud University Nijmegen): 'Shalawat Performance and Pop Culture: Contestation of Authenticity and Ideology of Mawlid Celebration in Indonesia'

This thesis analyses the discourse of shalawat and anti-shalawat in contemporary Indonesia. It focuses on the ideological contestation between the supporter of shalawat performance and its opponent. It emphasises on the politic of authenticity between each group of pro and anti-mawlid. It will also scrutinize how the debate on shalawat performance and mawlid celebration is related to

the political struggle between the local expression of Islam and Islamic reform movement on the issue of the correct model of Islam. Most importantly, this thesis will cover how the proponent of mawlid uses pop culture in maintaining the tradition of mawlid among Indonesian Muslims.

In investigating the contestation of discourses on shalawat performance, this thesis will use the proposed analysis of Talal Asad in examining Islamic belief and practice. According to Asad, "one should begin, as Muslims do, from the concept of discursive tradition that includes and relates itself to the founding texts of the Qur'an and the hadith." This concept is useful to see the reasoning behind the argument of each Muslims groups in authenticating a religious practice based on their understanding of what is correct or not correct in Islam.

Muhammad As'ad is a lecturer at University of Hasyim Asy'ari, Jombang, Indonesia. He is now PhD student at Radboud University the Netherlands.

Hasan Sazali (State Islamic University of North Sumatra): 'Design of Religious Development Communication: An Analysis of Religious Tolerance Building in Bogor City'

Distinct from 'secular' 'Western' nation-states, religion plays an important role in the Indonesian national development system. Any actors involved in development policies must directly or indirectly contend with religion as inseparable element of Indonesian society. Using qualitative and critical analysis method, this paper analyzed the role of the Bogor City government and other stakeholders in the design of 'religious development communication' (I. *komunikasi pembangunan agama*) to strengthen religious tolerance through 'structural' and 'cultural' approach. The structural approach is here defined as the communica-

tive effort of the government bureaucracy through its various institutions in strengthening religious tolerance. The cultural approach is here defined as the community-based effort through the involvement and assessment of cultural value and local wisdom in strengthening religious tolerance. Statistical tools were used to ensure the comprehensiveness of data collection and analysis. It was found that the Bogor City government had a weak role in designing religious development communication, leaving the role to be mostly played by religious figures in non-government, societal-led organizations.

Hasan Sazali is an alumni of the prestigious UGM's Postgraduate Program. He has been teaching at State Islamic University of North Sumatra (UINSU) since 2003. A member of Indonesia Interfaith Dialogue Institute (Interfidei), he has published actively in the fields of religious development communication and participated enthusiastically in Pancasila-related academic events.

Mailin (State Islamic University of North Sumatra): 'Ethnic Resentment or Interreligious Conflict: Relation between Malay and Chinese in Tanjungbalai Indonesia'

Religious and cultural pluralities are important factors in the analysis of modern Indonesian development. Using qualitative approach, this paper examined the interaction and dynamic between culture and religion in Tanjungbalai plural society. Located in North Sumatra, a province often perceived as a model for inter-religious harmony, Tanjungbalai is a small coastal city which recently was besieged with an 'inter-religious' conflict. A harmless, yet offensive and insensitive criticism of the loud noise of prayer call by a non-Muslim (Buddhist), non-pribumi (Chinese) woman, incited a 'minor' physical riot and a major online 'revolt' towards the Buddhist and Chinese community in Tanjungbalai specifi-

cally, and Indonesia generally. This paper showed that the socio-cultural dynamic of Tanjungbalai displayed three types of relations, between: (1) religion and local tradition; (2) religion and ethnicity; (3) interreligious. It was found that among the three relations, the strongest social cohesion within the majority Muslim Tanjungbalai population is the first one, while the other two relations were still in the phase of 'dissociative interaction'. Those who are perceived as 'Malays' in this city are not 'pure' or of actual Malay-descent as found in other Malay regions. Tanjungbalai Malays are composed of various ethnic and cultural groups, with the Batak Toba group as the dominant ethnicity and culture. Hence, the Malays in this city tends to act like the Batak Tobanese, 'tough' in character and 'strong' in solidarity. These characteristics may partly explain the rapidity and strength, as well of the 'rise' and 'fall' of the recent Tanjungbalai 'interreligious' conflict.

Dr. Mailin graduated from the State Islamic University of North Sumatra (UINSU) . At the same university, she teaches Sociology, Anthropology, among other subjects . An accomplisher trainer on religious freedom and local sects, she has published or presented on religious tolerance, globalized da'wa, and Islamic social history.

Merve Kayikci (KU Leuven): 'Something for God: Piety is a Commitment to Community'

This research critically engages with the argument that modern piety is an individualistic trajectory and studies the nuances in public Islam. In this light this presentation explores piety as a relational trajectory, whereby being a *proper* Muslim is defined in terms of how much they invest in community betterment. By empirically observing female Muslim Belgian volunteer's daily interactions

with others, it examines the dynamics that underlie relational ethics and how they unpack this concept. It studies how the notion of *da'wa* takes form in the everyday volunteering of my informants. *Da'wa* is unpacked in multiple layers by the volunteers, which is ascribed on emotions, knowledge and responsibility. In the presentation we explore how my informants reflect on these concepts during their ethical self-cultivation. Ultimately it starts from the assumption that piety is a relational trajectory, and unfolds the different and many layers of relationality for the female Muslim Belgian volunteers. The research was conducted with volunteers inspired by the Gülen Movement between 2013 and 2016. The methodology includes participant observation and interviews.

Merve Kayikci is a PhD candidate in the IMMRC at the Faculty of Social and Political Sciences, KU Leuven. Her project is a four year project that is due to finish in 2017. She obtained her MSc in Social and Cultural Anthropology. Her research interests include, philanthropy, gender, ethics, and Muslim activities in Europe.

Workshop 6 (NISIS)

Arshad Muradin (Leiden University): 'The Use and Operation of Informal Dispute Resolution in a Dutch Mosque'

Imams and other Islamic leaders are challenged by many demands and constantly evolving roles in a community where faith and cultural values play a significant role in people's personal and social life. Muslims in the Netherlands not only turn to them for religious guidance and leadership, they often approach their local mosque for assistance in counselling, mediating and resolving their personal disputes. Most Muslims do not perceive this practice as a substitute for

the prevailing legal system, rather they see it as something that makes the process of creating and ending relationships more meaningful and in line with their faith and cultural values.

Recently, these informal practices of dispute resolution have drawn attention from concerned politicians and opinion makers in Western countries with significant Muslim communities, including the Netherlands. The question to what extent the secular state should recognise and enforce private religious dispute resolution has become a major political battle, in particular when it concerns the general debate on the acceptance and integration of Islam into western societies. The focus in the public and political debates is at times aimed at the importance Muslims attach to maintaining their legal systems of their country of origin as an element in their cultural identity, which is then perceived as an inherent rejection of western liberal values. This paper will discuss this tension between religion and modern society when we study both the use and operation of informal dispute resolution, in particular on the process of conciliation (*sulh*) within the Moroccan community, and the constructed reality for those who have experienced them in the Netherlands.

Arshad Muradin studied Law and Islamic Theology at Leiden University and acquired a Master's degree in both disciplines. Currently he is affiliated to Leiden University's Van Vollenhoven Institute for Law, Governance, and Development (VVI) as a PhD candidate. He is working on a NWO funded research project entitled "Making Islam Work in the Netherlands. Islamic Authority and Islamic Law in the Netherlands".

Naheed Ghauri (University of London): ‘The Rise of Secular-Religious Tensions in Europe: A Case Study of Muslim Women and Muslim Regional Tribunals’

The rise of religion has created a less tolerant culture after 9/11. Critics argue that gender inequality is inherent within Islam and incompatible with modernity.

This paper introduces current issues surrounding the pivotal debate on Muslim religious tribunals (MRTs) and already proponents, such as scholars; practitioners working with victims of domestic violence, Mariam Namazie from One Law for All and, barrister, Charlotte Proudman; politicians, Baroness Cox and Prime Minister, Theresa May oppose MRTs. Shari’a Councils have come under criticism in the media and through their dealings with practitioners. Shari’a Councils reputation has been damaged since the findings of Elham Manea and a Dutch PhD student published. MRTs ‘increase discrimination, and encourage political instability and home-grown terrorism’.

The findings label MRTs as ‘fundamentalists’ seeking to promote ‘radical Islam’. This paper explores whether these arguments are objective and whether ‘radicalism’ is really being promoted by MRT judges. Moreover, the Muslim clerics of MRTs have been labelled as having fundamental views or affiliations with political Islam by their association with Hanafi (deobandi), Salafi, Tablighi Ja’mat, and Muslim brotherhood movements. This paper examines the debate on legal pluralism, gender equality, the egalitarian Qur’anic model, the existence of Islamic Heterogeneous Autonomous Legal Orders and the role of MRTs in the UK.

This paper examines two case studies: wife-beating legitimised through religious sources within MRTs and a Welsh young woman held in a cage by her father.

Naheed Ghauri is a PhD researcher in Public International law at the School of Law, Birkbeck, University London. Her research interests are: legal pluralism, Islamic law with reference to Muslim family law, hermeneutics, medieval egalitarian methodology. Research interests are combined with practice as a qualified practising solicitor in family law and international human rights law.

Heleen van der Linden (VU University Amsterdam): ‘Islam and ‘modernity’ in the Netherlands: some initiatives and trends regarding leisure and life-style’

Inspired by Michel de Certeau, various scholars have introduced the concept of ‘tactical’ religion, “viewed as existing in a close, dialectical relation with strategic’ religion.” (Dessing et al. 2013:17) Strategic religion consists of official religious knowledge, doctrine and laws, tactical religion consists of everyday, lived religion, and the way in which ‘ordinary Muslims’ confront the order and discipline of official knowledge and institutions. The relationship between strategic religion and tactical religion consists of a mutual process between the two.

One of the aims of my research, entitled “Making Islam work in the Netherlands. Islamic authority in the Netherlands among ordinary Muslims: recent trends and developments”, is trying to gain a better understanding of the tension between Islam and changing modern society. In this presentation I will discuss some recent trends and developments regarding leisure and life-style. By doing so, it is, according to me, important not to ‘over-Islamize’ Muslims, but not to ‘under-Islamize’ them either. How can we, as researchers, try avoid these potential pitfalls?

Heleen van der Linden is a PhD candidate at VU University Amsterdam, at the department of Social and Cultural Anthropology, focusing on the way in which Is-

lam takes shape in the Netherlands. Before commencing her PhD, she contributed to studies on Turkish Islam, and worked at the opinion desk of the Dutch daily NRC Handelsblad, and as an event coordinator and editor at the Leiden University Centre for the study of Islam and Society (LUCIS) and the Netherlands Interuniversity School for Islamic Studies (NISIS).

Semiha Sözeri (University of Amsterdam): ‘Mosque education and the next generation of Muslim Dutch citizens: Dilemmas of separation and integration’

So far, research has shown that contrary to the expectations of secularization theory, higher educational attainment does not decrease the religiosity of second generation Muslim immigrants (Fleischman and Phalet 2012; Maliepaard and Lubbers 2013), and might be even associated with a revitalized mosque attendance (Maliepaard, Gijsberts and Lubbers 2012). Some claim that second generation Muslim youth has embraced Islam as a way of challenging the societal pressure of assimilation into secular-liberal values in European societies (Ahmed 2012). In the lack of knowledge about the educational activities of the mosques, the public debate becomes dominated by speculations whether what is taught to Muslim children in the mosques does not oppose the civic values of the modern society in which they live.

In my presentation, I focus on three major aspects of mosque education in the Netherlands: portrayal, practice and implications for the definition of modern Dutch citizenship. First, based on content analysis of Dutch press, I provide an overview of the portrayal of mosque education between 2010 and 2016. Then, I present preliminary findings of my research on the practice of the mosque education by the four main Turkish religious organizations in the Netherlands. Last-

ly, I discuss the implications of the portrayal and the practice of the mosque education for the definition of the modern Dutch citizenship as taught in the curriculum of mainstream Dutch schools.

Semiha Sözeri is a PhD candidate in the Research Institute for Child Development and Education at the University of Amsterdam. Her project investigates the role of Qur'an schools in the integration of the Turkish Muslim children in the Netherlands. Her research interests include sociology of education and identity politics.

Workshop 7 (NOSTER)



Jelle Wiering (University of Groningen): “Others Think I am Airy-fairy”: Practicing Navayana Buddhism in a Dutch Secular Climate’

This paper draws attention to Navayana (Western) Buddhists practicing their religiosity while facing a strongly secularized context. Based on data gathered from fieldwork, this paper reveals an interesting paradox concerning the importance of material forms in Navayana Buddhism in the Netherlands. While the body and objects were observed to be crucial for the meditation ritual in Navayana Buddhism, their function was strongly downplayed by most practitioners themselves. I suggest that this contradiction reveals a particular coping mechanism mobilized by practitioners in order to cope with a marginalizing, secular environment. Hence, this paper sheds new light on discussions about the characteristics of new forms and expressions of religiosity in secular contexts,

and additionally questions the primarily theoretical assumptions regarding the passiveness of a secular environment.



NOTES



